

THE
ALLEGANCE
OF THE CLEARGIE.

A Sermon preached,
at the meeting of the whole Cler-
gie of the Dyocesse of Rochester, to
take the Oath of Allegiance to his
most excellent Maiestie, at Greene-
wich, Novem. 2. 1610.

By SAMUEL PAGE, Doctor in Divinitie.



LONDON

Printed by Nicholas Okes for Simon Waterson,
dwelling in Paules Church-yard, at the
signe of the Crowne. 1616.

THE
ALLEGANCE

OF THE CLERGY

A sermon preached

at the Chapel of St. Dunstons

on the 10th of October 1719

by the Rev. Mr. A. B.



LONDON

Printed by W. B. for J. B. at the
dwelling in Fleet Street, at the
sign of the Crown.



TO THE MOST
Reuerend Father in God, my
most Honourable good Lord,
the Lord Bishop of
London.

Most reuerend, and my
honorable good Lord,
in these fruitfull times
wherin so many pain-
full in Gods husban-
drie, doe make daily Presents to the
Church, of their profitable Labours:
I thought my selfe behinde-hand too
much, to sit out so long, without giuing
some testimony of my equall desire, to
aduance so good a Worke. I am too
cōscious of my insufficiencies, to presse
A 3 in

THE EPISTLE DEDICATORIE.

in with the first, and I feare to doe nothing. These days afford plenty of readers, if plenty of writers ouer-charge, variety may delight. These my meditations haue hope of welcome from the Argument, which is our own loiall Allegiance to his Maiestie, who are the Preachers of Loyalty to our People: and from your Honorable protection and countenance, to whom the Church of God here owes many acknowledgements of honorable seruice by you performed to her, & to whom I best know how much my selfe in particulars doe stand obliged. I pray God for the encrease of his best blessings on you and yours, and rest wishing your Lordsh:

S. P.



THE ALLEGEANCE OF THE CLEARGIE.

The first Sermon.

ROM. 13. 2.

*And they that resist, shal receiue to themselves
Iudgement.*



God is a God of Order, against the Anabaptisticall doctrine of Anarchie; and cōfusion: he hath made men on earth, as hee hath distinguished the starres in the firmament, one starre differing from another in glorie: hee hath taken the aduancement of men into his owne hands: his wisdome saith, *By me Princes reigne, Pro. 8. 15. and Dauid saith, Preferment com-*

meth

meth not from the Est, &c. he confesseth that Gods hand is in that work, as *Paul* in this chap. saith, *the powers that be, are ordained of God.* The Relatiue to these Powers, is *Submission*; the Extent of this *Submission*, *omnis anima*, euery Soule. I thinke *Saint Paul* preuentingly, and by propheticall spirit, prouided in this caution against all *Aequiuocators* and *Mentalists*, who are ready to tender their Soueraignes some outward and formall Submission, without the Soule, and inward affection, therefore hee saith, *Let euery soule submit.*

The foundation of this Law of Loyaltie, is laid in the conscience of a Christian man, not because of wrath onely, but for conscience sake. The illation following on the premises, is my Text. The proposition wherof is indefinite, & equiualent to an vniuersal; *They that resist, all they shall receiue iudgement.* If any aske, what is the Extent of this power, which God giueth to his annointed seruants the Kings & Princes of the earth; let them learne of *Israael*, who rendred this Allegiance to *Ioshua*: *All that thou hast commaunded vs, we will do, and whither-soeuer thou sendest vs, wee will goe: as wee obeyed Moses in all things, so will we obey thee: onely the Lord thy God be with thee, as he was with Moses, Josh. I. 16. 17.* So farre then, as GOD is with our Princes, and that their commaunds, bee no preiudice to the superior ordinances of God: euery soule doth owe them submission, and must sweare them their obedience: for whatsoever the person of the Prince is, the power is of God: euen

Pilates

Pilates power is of God, though hee armed it against Christ, by our Saviours owne testimonie, *Iohn 19 11.* saying, *Thou couldst haue no power against mee, except it were giuen thee from above:* therefore Christ submitted himselfe to that power; euen hee that could say, *To mee is giuen all power in heauen and in earth, Matt. 28. 18.*

Our gracious soueraigne King, reading in the bloody practises of his rebel Popish-subiects, the danger of his owne royall person, & of his hopefull posteritie, hath with the most honourable Parliament deuised a *Shiboleth*, euen this oath of Allegiance (which is now tendered to vs of his Cleargie of this Diocesse) to distinguish betwixt his *Israellites* and his *Ephraimites*, betweene his faithfull, louing, and peaceable Protestants, and the tumultuous, factious, and Popish Incendiarie, who desire to see our *Ierusalem* turned to dust and ashes. This Oath will shew him who hath most disciples in his kingdome: this *Paul* our Apostle that taught the *Romans*, *omnis anima*, let euery soule submit; or *Paul* the fist that now teacheth the *Romans*, and all his *Romish Catholiques*, the Contradictorie to his doctrine. *Non omnis anima*, let not euery soule be so obliged. I wonder at *Burgeese* of *Rome*, that being so opposite to Saint *Paul*, he would vsurpe his name, at his investiture in the Papacie, except hee meant to set *Paul* against *Paul*, *Romans* against *Romans*, his *Brener* against Saint *Pauls* Epistles; our Apostle cast off a name vpon his conuersion, that would become

his Holinesse of *Rome* much better.

But concerning the power of *Secular* Princes, by this *Paul* the first, and his vsurping Predecessors strangely restrained to make their peace with *S. Paul*, they doe thus vnderstand my Text; *They that resist*; that is, *They of the Laity that resist*: for saith their Glosse, Ecclesiasticall persons, and Ecclesiasticall causes are exempt.

The quarrell is wel knowne between the Pope, and the State of *Venice*, for their iudiciall processe pursued to the execution, and death of a fowle malefactor of their Cleargie, and the Pope (if he had been strong enough to reuenge such a quarrell) would haue made it knowne much better. Therefore it concerneth his most excellent Maiesty, to vnderstand how his Cleargie affect his gouernement, and what subiection and Allegiance they will performe to him: which shall discover, whether we follow the example of the old *Romans*, who in their purer, and Primitiue times gaue vnto *Cesar* that which was *Cesars*, or whether we resist with the late *Roman Catholiques*, turning *Cesar* all into Name, and diuesting him of all his Roialties.

Saint Bernard epist. 42. to the Archbishop of *Senona* vrgeth that place of *Saint Paul*, *omnis anima*, Let euery soule be subiect: thus, *Si omnis, & vestra, quis vos excipit ab vniuersitate? Si quis tentat excipere, conatur decipere*. If euery soule must bee subiect, then yours, that is, those persons who are Ecclesiasticall: who excepteth you when hee nameth

nameth *All*? hee that assayes to except you (of the Church) goeth about to deeeiue you.

Therefore to sort this Preface to the occasion, and to the present hearing more properly, I learne of *S. Bernard* thus to limit to my selfe; *they of the Cleargie, Ecclesiasticall persons, that resist, shal receiue to themselves damnation*. And heerein wee haue our high Priest for an example, of whom *S. Bernard* saith, *Conditor Caesaris non cunctatus est reddere censum Casari, exemplum enim dedit vobis, ut & vos ita faciatis*. He that made *Caesar*, payed tribute to *Caesar*, for therein he gaue ensample to you, (to you of the Cleargie) that you should also doe the like: thus did *Saint Bernard* teach, who flourished eleauen hundred yeares after Christ.

Origen interpreting this Epistle of *Saint Paul* to the *Romans*, vpon this Chapter *lib. 9.* giueth a reason, why the Apostle in an Epistle to the Brethren in *Antiochia, Syria, and Cilicia, Acts 15. 29.* doth only admonish them to abstaine from things sacrificed to Idoles, from the strangled, and from bloud, not adding any prohibition of adulterie, murther, theft, &c. *Superfluum videbatur, ea diuina lege prohibere, quae sufficienter humana lege plectuntur*: It seemed to him more then needed by diuine decrees to inhibit those things which humane lawes did sufficiently punish. His collection from hence is very notable, and sorteth with my present Argument: *Ex quo apparet, indices mundi partem maximam Dei legis implere, omnia enim*
B 2
crimina

crimina quæ vindicari vult Deus, non per antistites, & principes Ecclesiarum, sed per mundi iudices vult vindicari. Hence it appeareth, that the Secular Iudges doe fulfill the greatest part of the Lawe of GOD; for all crimes which GOD will haue punished, hee referreth to the vindication of these, and not of the Prelates, and chiefe Priests in his Church. And heerein he hath met with the Church of Rome, in an euasion leard of the Donatists, and detected, and despised by Saint Augustine, *contra Parmenianum Donatistam Episcopum. libr. 1.* saying; *Nisi forte (quemadmodum nonnulli eorum sane imperitissimi intelligere solent) de honoribus Ecclesiasticis dictum esse velint, ut gladius intelligatur vindicta spiritualis: cum providentissimus Apostolus satis aperiat, quid loquatur, dicens, propter hoc tributa prastatis.* Vnlesse perchance (as some most foolishly are wont to interpret these words) they would vnderstand Saint Paul, as speaking of Ecclesiasticall powers, that by the Sword is meant Excommunication: whereas the Apostle wisely provided, to preuent any such interpretation, and expresseth himselfe plainly, when hee sayth, *For this cause pay you tribute,* and Tribute is not due but to Secular powers.

And Saint Ambrose maketh good this interpretation *Tom. 5.* vpon this place, saying; *Principes hos reges dicit, qui propter corrigendam vitam, & prohibenda aduersa creantur, Dei habentes imaginem, ut sub vno sint ceteri.* The Apostle Paul in this place meaneth Kings, who are created for
the

the correction of mens liues, and the defending of them from aduersitie, bearing the Image of God, that one should sit aboue the rest.

And *Theophilact* (as for the most part he doth) followeth *Saint Chrysostome*, in the interpretation of this Text, saying; *Vniuersos erudit, sine Sacerdos sit ille, sine Monachus, sine Apostolus, ut se principibus subdant.*

Hee teacheth all sorts of men, whether he be Priest, Monke, or Apostle, hee must submitte himselfe to his Soueraigne Prince. And the holie Apostle *Saint Peter* whom the *Roman Vsurpers* boast to succcede, taught the same generall doctrine, *1. Pet. 2. 13. &c. Submit your selues to all manner ordinance of man, for the Lords sake, whether to the King as superiour, or vnto gouernours as sent of him, &c. for so is the will of God.*

Saint Gregory the great who late Bishop of *Rome* sixe hundred yeares after our Lord and Sauiour *Christ*, knew no other, nor taught none other doctrine: for hereof, his *Epistles* giue good witnesse.

Mauritius the Emperour had made a Decree, That no olde Souldiers should be admitted or receiued into anie of the Monasteries, because hee perceiued that many of them vsed this as a shift to shunne and escape from going to the warres, and hee was thereby likely to bee the worse serued: such power had that Christian Emperour to decree in matters concerning the Church, and *Gregorie* then Bishoppe of *Rome*,

griued at this constitution of the Emperour, did not conuent the Emperour to his Consistorie, drew not out against him the sword of Excommunication, did not menace him with interdiction, deprivation, or any other shew of Papall iurisdiction, but as an humble and duerifull subiect, addressed to him his earnest petition, by an Epistle, wherein he pleadeth for the Church, and as if it became him ill to contest with his Soueraigne, hee bringeth in Christ Iesus, thus expostulating with him. *Ego te de notario comitem excubitorum, de comite Casarem de Casare imperatorem, & patrem imperatorum feci*: In a word, I haue aduanced thee from lowe to high degree; *Sacerdotes meos tua manni commisi*. I haue giuen thee charge and gouernement of my Priests, *Registr. lib. 3. epist. 61.*

And to make his suite more possible, he wrote an earnest Letter to *Theodorus* the Emperours Physician, to intreate him, who might best chuse an opportune time, to sollicite this request, in which he complayneth, saying; *Epist. 64. Valde mihi durum videtur, ut ab eius seruitio milites prohibeat, qui dominari illum, non solum militibus, sed etiam Sacerdotibus concessit*. It seemeth hard to mee, that hee whom God hath made to rule, not only Souldiers, but Priests also, should restraints Souldiers from doing seruice to that GOD: So making *Theodorus* his competitor to the Emperour, for repeale of that Law.

But this *Gregorie* the first of that name, was so farre

farre from the present Antichristian pride of his successor, as that he would not suffer the Title of Oecumenicall Bishop to be put vpon him; here- in following *Pelagius* his most worthy p. edecessour. He writ an angry reprehension to *Eulogius*, Patriarch of *Alexandria*, for stiling him *Vniuersall Bishop*, in an Epistle sent to him: And when *Iohn* Patriarch of *Constantinople*, had vsurped that title, he wrot to him to rebuke him for it. And to *Mauritius* the Emperour, whose loue to him and the Church could haue afforded him so honorable a title, he said, whosoever assumeth to himselfe, or admitteth of any such title, *Elatione sua Antichristum praeurrit*, he doth fore-runne Antichrist in his pride. He calleth that title, *Nefandum, stultum, superbum vocabulum*, a wicked, foolish, and proud title. He saith that the counsell of *Calcedon* offered it to his predecessors, to bee so stiled, *sed tamen nullus sibi hoc temerarium nomen arripuit*: none of them took this rash and inconsiderate name vpon him.

He would haue staid the pride of that Roman See at the first: for when in respect of the Empire seated at *Rome*, the chamber of that great Monarchie, there was giuen the first place in Councils to the Bishop of *Rome*: the next ambition was to be chiefe Bishop: and then to be vniuersall ouer all the Church, as *Hart* saith, the Pope cannot be non resident, for all the world is his Diocesse. and what was then left, but to intrude vpon the rights of temporall Princes, as in succeeding times

times they did, and at this day doe? But we heare God promising, *Kings shall be thy nursing fathers,* and *Queenes thy nurces;* not Bishops, not Popes, and Prelates, *Esay 49. 23.* Two proofes let mee but name, because we haue them fully prested by most learned and iudicious Diuines, which expresse the power of Princes ouer the Church.

First, their inuention of generall Counsell, so *Pighius* himselfe confesseth, *Constantinus primus aucth r fuit conuocandi generalia consilia:* *Constantine* was the first who deuised to assemble generall Counsell, but the power heereof was by GOD himselfe giuen to *Moses*, to whom hee committed the making and vsing of the two siluer Trumpets, and from him deriued to all Princes and States imperiall. And the Church storie since Christ maketh it plaine, how Emperours and Kings in their seuerall dominions, haue both called Counsell, and sate Presidents, to order the meeting, to censure and punish offendours, to keepe them to the point that would digresse, and in their absence to depute secular Iudges in their places, and at last to dissolue their meeting at their pleasure. Yea sometimes the great Bishop of *Rome* hath made request to the Emperour, as *Leo* for example, for the calling a Counsell in *Italie*, and preuailed not. And lastly, the Canons of Counsell were by the imperiall power ratified, and without that soueraigne approbation had no strength.

Secondly, for Appeales, the Princes haue bin
in

in the Church, the end of them all, even in causes Ecclesiasticall. More, *Socrates* reporteth *libr. 5. cap. 10.* That many Bishops differing in judgement, concerning the Doctrine of the *Trinitie*, *Theodosius* the Emperour conuiented them before himselfe, hee tooke the seuerall Coppies of their Doctrines; and praying first to God to assist him, in that holy businesse, that he might choose and maintaine his truth against all heretical opinions: after mature aduice, hee resolved vpon the truth of Doctrine, and in the presence of all the Assembly, hee tore in peeces all the rest: and this truth he did not measure by the depth of his own iudgement, but by comparison with that Canon of Faith, which both holy Scriptures, and former Counsells had sufficiently maintained. And this was in a matter meereley Ecclesiasticall. And for Ecclesiasticall persons; the law of Appeales in our Land, when Popery passed for true religion, in the reigne of King *Henry* the second, had this Proceffe, from the Archdeacon, to the Bishop of the Diocesse, from the Bishop of the Diocesse to the Archbishoppe of the Prouince, and from him to the King, which was the finall hearing and determination, beyond which there was no further prouocation, but to leaue all to God. Therefore we determine, that our Causes and our Persons are all vassalles, and subiect to our Soueraignes; and the immunities and liberties which wee possesse, wee holde them of the indulgence, and gracious fauour of our most worthie, and lo-
C uing

uing Princes, and our *Salomon*, our *Ecclesiastes* requireth of his *Cleargie*, no vndue obedience, that the iudgement remaineth most iust. *They that resist* (euen of the *Cleargie*) *shall receiue vnto themselves damnation.*

They resist this power, who refuse this Oath of Loyaltie to his most excellent Maiestie, as all Popish Recusants do, who set vp a demy-god, as *Bellarmino* his Parasite fawneth, and faineth, *De Pontif. 5. 6. qui potest mutare, conferre, & auferre principibus regna*: who hath power to change, to giue, and take away Kingdomes from Princes.

Our Soueraigne doth not set vp an Inquisition, to finde out Papists, as *Rome* doth to discouer Protestants: hee doth not make bare suspicion quarrell enough to apprehend, conuent, imprison, racke, and torture men, to force them to selfe-accusation: hee onely deuise to know sheepe from goates, loyall subiects from hereticall rebels; he is the Image of that King of whom wee reade, *Matt. 21. 5. Ecce, rex tuus venit tibi mansuetus*: Thy King commeth to thee meeke, and gracious. It is the glorie of a King to passe by an offence. How many Princes of the earth would haue put vp such an attempt as the Gun-powder treason was, with such patience? Might not Christian Princes haue thought his anger iust, if it had drawne his Sword against all of that Religion, till none of them had beene left, and it had beene no more then the equitie of my Text, for they that resist must receiue iudgement heere, by iust Magistrates,

gistrates, who beare not the Sword in vaine, and heereafter damnation, by the Sentence of the great Iudge of Quicke and Dead. The *Israelites* thought this Sentence iust; for thus they say to *Ioshua*; *whosoever will rebell against thy Commandements, let him be put to death*: And God gaue a fearefull example hereof in the rebellion of *Corab*. The reason is giuen by the Almighty himselfe in this case of opposition to soueraigne dominion, why he taketh it so to heart: For hee said to *Samuel*, *They haue not cast thee away, but they haue cast me away, that I should not raigne over them.*

Ioshua 1.18.

1.Sam. 8.7.

In these cases of resisting, GOD is most sensible, for his owne Scepter of Rule is touched in them: For by mee Princes raigne, saith his Wisdom. Therefore the vsurping pride of Rome, struggling and wrastring with the Holy one of *Israel* for the Scepter of Regiment, may now looke, that the censure of *Saint Gregorie* the Great then Bishop, giuen vpon the Patriarch of *Constantinople* ambition of the name of *Oecumenicall*, may turne into a prophesie of these times, and then *Elatio tanto citius rumpitur, quanto magis inflatur.* And we may all expect the breaking of the head of *Leuiathan* in the great waters. *Dauid* said, *they that hate thee haue lifted vp the head.* *Saint Augustine* vpon that place saith, *Nec capita, sed caput quando eo peruenturi sunt, ut etiam illud caput habeant, quod extollitur super omne quod dicitur Deus, & quod colitur, quod Deus interficiet spiritu dñi sui*: that is, he saith not their heads, but they shall lift vp the head,

head, seeing they shall come to that passe, that they shall haue that head *which is lifted vp above all that is called God, or is worshipped, which GOD shall destroy with the breath of his mouth.*

The time of my warning to this place, and the time limited to this short Preface to a long businesse, are both impatient of prolixitie. Let mee therefore addresse my speech to you my reuerend Brethren, in the holy Ministry of the word of God, to stirre you vp, not onely to expresse and approoue your owne vndoubted loyalty to your Soueraigne, by your oath publicly giuen for the same, but further, to employ the vttermost of your wittes, and tongues, and pennes, to recover so many of our recusant brethren, as are not frozen in their dregges of superstition, but led in blindenesse, for want of light, to the vnitie of our Church, and the obedience of our Soueraigne: and withall, to stirre vp the *Magistrate* to zeale and seruour in the cause of God, to detect, and pursue recusant Papists, and to lay them at the foote of our gracious Lord the King: For *Salomon* saith right well; *A King that sitteth in the throne of Iudgement, chaseth away all euill with his eye, Prou. 20. 8.* or if they be so grounded in their disloyalty, that they dread not the power of that Sword which hee beareth, and not in vaine: if they be so blinded with superstition, that they cannot see in the Maiestie of Soueraigne gouernment, the ordinance, and Vicegerencie of God. *A wise King* (as a wise King saith) scattereth the wicked

wicked, and maketh the wheele to turne over them: verse 26. Our King hath wisdom like an Angell of God, to dispute with them, and confute them: *Euen a diuine Sentence is in the mouth of our King,* *Prouer. 16. 19.* He hath Iustice like the Deputy of the most High, to punish them that are obstinate, hee hath mercy like the Sonne of God, to manage Iustice, with moderation, and to pardon those that offend, not of malicious and precipitate rebellion, but of ignorant and mis-led oversight. And his search tending to the detection of Gods enemies, I wish my Text written by the finger of Gods spirit, in the royall heart and hand of our most gracious Lord the King, that all his faithfull subiects may reade it in his practise; *They which resist, shall receiue to themselves iudgement.*

For, what greater discouragement to our Ministry, then this, to see the bold freedome of recusant Papists, daring to affront our Church, to impugn our doctrine, to despise our Bishops, to scorne our Ministry, and to pronounce vs all damned to the second death without hope of redemption; and all this with such assurance, as if they had no law to contradict them, or no Magistrate to see the lawe executed vpon them. God himselfe hath written a law against such, in their blood; and let Gods subordinate Deputies on earth from the King that sitteth vpon the throne, to the lowest Magistrate trusted with the Sword of Iustice, lay to heart the speech of God by his Prophet to *Abab, 1.Reg. 20. 42.* *Because thou hast*

let goe out of thy hand, a man whom I appointed to die, thy life shall goe for his life. Let this sentence fall vpon the Kings enemies, and rather then one haire should fall from the head of the Lords annoynted for his remission herein to those whom God hath appointed to die: let his milke-white mercy be dyed into a crimosin tincture of iudgement. *Exurgat Deus, dissipentur inimici.* Let God arise, let his enemies be scattered. VVhat their mercy is, the day shall declare it, the fift of Nouember shall declare it to posteritie, their vault, their powder, their barres of yron, their logges, and billets of wood; euen all their instruments of sodaine and cruell death, which if men should forget, God would remember, for though men winke and sleepe, the holy one of Israel seeth, and God the auenger will arise, and *They that resist shall receiue to themselves condemnation.* The Pope that absolue others, herein cannot be absolved. Saint Paul hath sealed Paul the fift, now liuing & dying in his present Religion, to condemnation: and my Text is sufficient prooffe, that no *Romish Catholique*, liuing and dying in the obedience of the Bishop of Rome, and in disloyal rebellion, and resistance to their lawfull Soueraignes, can hope by the reuealed will of God to bee saued: for his sinne is *resistance to Gods ordinance*, which is flatterie.

Let vs all therefore be instant and earnest in the maintenance of this truth: our tepidity and luke-warmenesse in religion maketh vs iustly ta-

taxed

taxed to resemble the church of *Laodicea*, which is
threatned to be cast out of Gods mouth. It is the
cause of God, it is the cause of Iesus Christ, the
cause of the Church, the cause of the Common-
wealth. It is the cause of the supream head of the
Church and Common-wealth next vnder Iesus
Christ, our wise, learned, gracious, and peaceable
Salomon. He is neither good Christian, nor good
subiect, that is not stowe, and confident, in so reli-
gious, and loyall a quarrell.

I presume I haue but spoken the thoughts and
affections of all my reuerend and learned bre-
thren in the holie Ministerie; and I say no more
but *Amen*. Let God ratifie and confirme it: euen
so be it for Iesus Christ his sake: to whom
with the Father and the holie Spirit,
be giuen all glorie, and power,
and dominion, now
and euermore.

AMEN.

Laus Deo.